لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

إِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْإِسْلَامُ

THE REVIEW OF RELIGIONS

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Hijrat 1351—May 1972

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured. through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope. faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914. the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifa-tul Masih's son and the Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVII HIJRAT, 1351—MAY, 1972 No. 5

Mecca time-point for future reference
All Ahmadiyya Communities to celebrate Idulazhia with Holy City
Momentous step towards unification of Islamic World

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(Idulazhiya Address of the Imam, the Hazrat Khalifa-tul-Masih III, delivered at Rabwah on Sulh 27, 1351 A.H. (circa Jan. 27 1972)

"I declare and there is a very powerful urge in my heart, that beginning of the day should initiate from Mecca and that the world of Islam should mutually co-operate in this behalf.

Let the (rest of the) world initiate its day from any point it chooses. To seek solutions to our problems, we (Muslims) however, should begin our day from the Mecca time.

There is one other angle, our minds and our hearts are hard to reconcile to it, that we should slaughter sacrificial animals a day or two before they are sacrificed in Holy Mecca on the occasion of the I'dulazhia. Whenever I ponder this point my heart feels heavily depressed. A friend of

mine was not in agreement with my view-point. I asked him if he would be prepared to offer sacrifices here before they were offered in the Holy city of Mecca. He said he could not relish the idea. I told him that I would not relish ever the idea of falling behind in offering the sacrifices and would rather very much like to make the sacrificial offerings the same day as they do at Mecca. It might however not be possible in terms of time, but in no case, should we precede them. In fact, the sacrificial offering that has to be made then, can be made the same day as they do at Mecca. It might however not be possible in terms of time, but in no case, we should precede them. In fact, the sacrificial offering that has to be made then, can be offered the same day, or because of the rotation of the earth, possibly, the next day, but the I'dul-azhia should not be observed any where before its celebration in Holy Mecca. All the details can be figured out now, for, science has taken such strides that we can easily frame a chart.

Whereas, therefore, I, whom Allah, the Sublime, has, by His pure grace and not on account of any virtue of mine, appointed the Imam (head) of the Ahmadiyya Movement, hereby proclaim that henceforward the Ahmadiyya communities, all over the world, shall do their best to observe I'd on the same day as the Holy Mecca celebrates the festival and shall endeavour to compute the beginning of the day of Islam for the solution of their problems, from the dawn of the sun rising from the east over the Holy City of Mecca.

"I declare that all the brethren who are ascribed to the Holy Prophet Muhammad (peace of Allah and His blessings be with him) and are reliable as witnesses and are truthful in their worldly dealings and choose righteousness, their sight of the moon in Mecca, shall be treated as acceptale and as aforesaid, in accordance with it, all the Ahmadiyya communities in the world shall observe the I'dulazhia the same day as it shall be celebrated in the Holy City of Mecca.

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May Allah, the Supreme, bless this step and grant us the

strength to make utmost efforts in the expedition directed at achieving national unification in the ranks of Islam and may it please God to enable Holy Mecca to honor the commitment that has devolved on it ; for, before this it had some organization which dealt with its regional requirements only and now it will have to make arrangements considering the requirements of the entire world community, since a section of the population of every country of the world will call upon it for timely information in order to make ready to observe the I'dulazhia on time."

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Eng : *A.G. Soofi*

Glory of God, his only aim

(By the Promised Messiah)

God will grant victory to His servant in every battie-field. I am with Him and He is with me. Nothing can break our connexion and I swear by His honor and glory that nothing is dearer to me here and in the here-after than that the supremacy of His Faith be established and His majesty shine forth and His word be magnified.

By His very grace I am not overawed by any kind of trial, not one but even millions of trials, for, I have been granted strength in the jungle of tribulations.

Therefore one who does not care to tread in my footsteps, he had better disassociate himself from me. I know not how many terrifying and thorn-strewn wildernesses I have yet to go through. Those who are soft-footed need not therefore suffer hard times in my association. Those who are mine, however, will never seek to part company with me, neither on account of sufferings nor because of public calumny and contumely, nor because of ordeals and tribulations".

(Anwar-ul-Islam)

Eng : A. G. Soofi

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Call of the Promised Messiah

O men ! believe me there is at my back the Hand that would abide by me faithfully till the end. If all of your males and females and youth and aged and your adults and juniors jointly prayed for my destruction so hard that in prostration their very noses fell off and their hands became maimed, God would still not hear you and would not wait until He has accomplished His purpose. And if not one among men would stand by me, angels of God would befriend me and if you hide the evidence then stones would give evidence in my behalf.

Hurt not your souls therefore. The impostors have different faces from the faces that the righteous have. God leaves no issue undecided. I invoke curses on a life of lies and imposture and at the same time condemn the attitude of abdication from a Divinely appointed responsibility, in fear of the public.

I never can relax in respect of the service I have been commissioned to render by the Almighty God and for which He created me, even if the sun from one direction and the earth from the other direction gravitated to crush me.

What is man? a mere worm. What is a human being? a mere clot. Why shall I then put off the command of the Living and Life-sustaining Lord simply for the sake of a worm and a clot? The way God decided on a day between His appointees and their denouncers before, so shall He arbitrate now. There is a season for the advent of the Heavenly appointees and also a season for their departure. Understand therefore with certainty that my coming was not untimely nor shall be my departure untimely.

Do not then fight with God. It is not your office to plan my destruction. (Zamima Tuhfa Golarviya pp. 12-13)

Eng : *A. G. Soofi*

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Teachings of Islam about War

و قاتلوا فی سبیل الله الذین یقاتلونکم ولا تعتدوا
ان الله لا یحب المعتدین ،

و اقتلوهم حیث ثقفتموهم و آخرجوهم من حیث
آخرجوکم و الفتنة اشد من القتل ولا تقتلوهم عند
المسجد الحرام حتی یقتلوکم فیه فان قتلوکم فاقتلوهم
کذلك جزاء الکفرین ،
فان انتهوا فان الله غفور رحیم ،

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و قتلوهم حتی لا تکون فتنة ویکون الدین لله فان انتهوا
فلا عدوان الا علی الظلمین ، (البقرة ۱۹۴-۱۹۱)

In these verses it is laid down that (1) war should be waged only in the cause of Allah, the Magnificent. In other words it should not be inspired by greed or self-interest or for conquest of a country or advancement of influence. (2) Fighting is permitted only against the aggressor (3) Fighting is permitted only against combatants and not against non-combatants ; killing or fighting non-combatants is not permitted. (4) War should be confined to the limits the enemy has set even though he is the aggressor and no attempts should be made to extend it further, neither in terms of territorial limits nor in terms of military weapons. (5) Only combatants should be engaged in battle and stray individuals of the enemy camp should not be engaged in battle. (6) During war due care should be taken to ensure that places of public worship and religious services are in no way restricted. If the enemy does not start warfare in a place where religious services are likely to be hampered, Muslims should not make such places the theatre of fighting. (7) Should the enemy make places of public worship theatres of war, in that case, retaliation becomes a compulsive necessity. Muslims should, how-

ever otherwise never have recourse to it. In this verse it has been hinted that fighting should not take place in the enviroment of places of public worship, leave alone subjecting them to raids or razing them to the ground or demolishing them. If, however, the enemy turns places of public worship into operational centres, he shall take the consequences, Muslims being altogether free from blame in this behalf. (8) should the enemy shift the scene of battle from the public places of worship to another zone after suffering dire consequences, Muslims should not damage their places of public worship on the excuse that the enemy had initially made them his operational centers. They should instead recognize their sanctity and change the direction of campaign. (9) The war should be kept up till religious interference ends and faith becomes a matter of conscience and no interference is made in it as in political matters. If the enemy makes a declaration to that effect and starts implementing it, fighting should be discontinued against him even though he had taken the offensive.

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Eng : *A. G. Soofi*

Soldiers of Allah, March!

(By the late Imam the Khalifa-tul-Masih II)

Verbal profession is meaningless. Offer the sacrifices the Companions offered. Make offerings of your lives the way the Companions did. Dedicate your wealth to the cause of God as the Companions did.

Do you know whose voice is calling? It is not mine nor of any other man. It is the voice that has been raised by God from His Throne-seat. Your Creator is calling you to make sacrifices for His faith.

Let not this opportunity slip away. March ahead and sacrifice all your possessions the way the soldiers of God, the Supreme, do, with scant regard for life and property.

(Eng A. G. Soofi)

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March forward like Free Nations

(By the Amir-al mominin the late Hazrat Khalifa-tul Masih II)

People stricken with slavish mentality are incapable of great achievements. Victorious nations try constantly to excel other powers in trade, in defence potential, in the standard of education, in industries and crafts. There are scores of other things to keep up their tempo sparking controversies every year, promoting awakening and high thinking among the masses. For a slave nation, however the *summum bonum* of its activity consists in sweating to eke out a living or going to school to acquire education. It is apparently a life of comfort but intellectually it amounts to genocide, for, the mind of the entire nation is deadened and it becomes a paralysed community.

It becomes evidently comparable to a parrot who when released after a few years of confinement in the cage, comes back to the cage after frolicking about a little here and there, for, it has lost the heart to fly. Similarly among the slave nations indolence becomes synonymous with peace and comfort and absence of ambition is looked upon as contentment. When one of them boasts of leading a contented life it means his heart is void of ambition and when he exults in his peaceful cosy life it means the doors to hard work and progress have been shut on him on all sides. We have to banish these defects and drawbacks. For, the teaching that we have been given does not crush human ambition and emotion. On the contrary it encourages and bolsters them. This teaching tells that God did not make any man a slave and no man can make a slave of a fellow-man unless he chooses to become a bondsman himself. In the light of this teaching we should always have the faith that whenever a door to progress is closed in one direction, Allah, the Sublime, opens for us some other ways.

Eng: A. G. Soofi

Sanskrit and some of its Peculiarities

By Sheikh Muhammad Ahmad Mazhar

N. B. This article is reproduced from the book SANSKRIT TRACED TO ARABIC which awaits publication.

Vedic Sanskrit, the oldest known form of the language is more primitive than its successor, the classical Sanskrit which is the oldest among the Aryan or Indo-European family of languages. It is highly inflected and subject to complex and artificial phonetic laws. It has long been a dead language but kept artificially in life as the sacred dialect of Brahamanism. Being a very difficult and complex language it has been superseded by its simpler descendents like Hindustani, Prakrit and Pali etc. Its copious literature begins with the Vedas, probably from 1500 to 2000 B. C.

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Alphabet

Sanskrit alphabet consists of 48 letters i. e. 13 vowels and 35 consonants. From the stand-point of Arabic alphabet they may be analysed as under :—

(a) Short vowels (a, i, r, l, u), long vowels (a, i, r, u), and diphthongs (e, ai, o, u) may be eliminated as they are nearly substitutes for Arabic vowel-points except A when it stands for Arabic A sound. The life of a word is in consonants and not in vowels.

(b) Nasals (n, n, n) may be left out as a nasal shows a mere resonance through the nose. Arabic roots are not nasalised. Nasal m may be ignored also.

(c) hard d, t, r may be left out as well.

(d) Aspirated letters (kh, ch, th, ph, gh, jh, dh, dh, bh) may be left out for their unaspirated equivalents,

(e) As a result, out of 48 letters ouly 18 letters remain over viz. A, B, C, D, G, H, J, K, L, M, N, P, R, S, SH,

T, V, Y which correspond to Arabic alphabet.

N.B. As a beginning of the end, Sanskrit alphabet is as intricate as the language itself.

Sanskrit does not possess the letter Z. In Sanskrit Z is generally replaced by G or D, or it passes into S or Y.

N.B. The number of letters of alphabet are different in different languages. This, however, does not matter much because every letter has to pass through one of the 5 main organs of speech viz. Guttural, Palatal, Lingual, Dental and Labial or through a combination of two of these.

Roots and affixes

"The ancient list of verbs (dhaatupaatta) gives some 2000 Sanskrit roots from which all the words of the language are derived". (Ecclesia Divina by Pandit Bhumanand P. CXLI). Even these 2000 roots are not all available and the existing roots are not more than 1700. It is clear that this number of roots dwindles into insignificance in comparison with the vastness of Arabic roots.

This stock of roots being too small to cope with numberless human requirements, Sanskrit employs about 25 prefixes and over 200 suffixes to form compound words.

و لا تكفى مفرداتها فى استيفاء انواع المرام و لا توجد فيها ذخيرة المفردات

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"And the simple words in non-Arabic languages are not sufficient to fulfil various human requirements and they do not possess a treasure of simple words". (Minan-ul-Rahman p. 78)

فحلوا السنتهم بايديهم لا بايدى الفياض المنان

"Their languages received embellishment from their own hands and not from the hands of the Bounteous and Benevolent Lord."

فكان غاية سعيهم ان ينحتوا بازاء مفردات انواع تركيبات

"And with their utmost effort they could fabricate compound words as against simple words"
(Minan p. 81)

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Nouns

As a matter of fundamental principle *almost* all nouns in Sanskrit are derived from verbs. This has advantages as well as disadvantages.

The advantage is that the noun formed on verb denotes the reason and philosophy of the noun e. g. PIRTHUI, wide=earth, فرطح to widen a thing. ISTRI, woman from the root STR ستر to cover, ستيرة chaste woman. But the stock of verbal roots being very small, the derived nouns do not always conform to the sense aimed at and one often comes across forced and fictitious etymologies. Both these aspects may be noticed in the following categories of nouns which prove the deep thought, philosophy and power of observation of the Sanskrit Vidwans. Nevertheless, they prove the extreme poverty of Sanskrit as regards specific simple words. They were coined as a matter of necessity which is the mother of invention.

Philosophic words

A—GA, not moving=mountain	A, not GA جعا to walk
DHAR—A, flowing=property	DR در to flow (i. e. go from hand to hand)
L. A—MAR. not dying Skt.	A, not MR مر elapse (time), pass
MOR—ir, go, die, Spanish	MR مر pass, cross
MOR-t-al, passing, subject to death	MR مر pass, cross (Latin)
MUR—dan, to die, Persian	MR مر to pass, cross
MAR—na, to die, Hindi	MR مر to pass, cross

N. B. Passing is euphemism for dying as shown by Spanish root. This euphemism may be noted in the following Arabic words too :-

اجل fixed time, death قضى determine, die ذهب go, die خلا

elapse time, die سافر to set off, to die نحب journey, death, بعد
go away, die مضى elapse, die فات to elapse time, to die

The word MAR also shows the identity of human way of thinking in different languages viz. Sanskrit, Spanish, Latin, English, Persian and Hindi i. e. dying is passing on to the next world because the soul does not die but lives on. Says the Holy Quran,

كل نفس ذائقة الموت ونبلوكم بالشر والخير فتنة والينا ترجعون

"Every soul shall *taste* the death, and We prove you with evil and good by way of trial. *And to us shall you be returned* (21-36)

A—KSHA-ra not perishing=word A, not KS خاس to be lost
AB—DHI, water deposit=sea AB عب water D ودع deposit
ACHAR—ya, to be gone to=teacher SAR سار to go, y qualitative

N. B. SARA, to go, does not contain any sense of teaching. It is respectful, however.

Poetic Words

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KSHAP-ISA, lord of night=moon KSP غسف darkness IS عز be master
TARA-RAM-ana, lover of stars=moon TR طر to shine (star) nfv.
RAM رام desire eagerly
KAND-ra HASA, moon laugh=beam K (n) D وقد to light, HAS هاشا to joke
BHA-nu-mat, luminous=sun BHA بها shine
GRI, heavy=mountain GR وقر burden

Human Limbs

In the Arabic language there is a specific word for each and every human limb. Nay more. There are specific verbs to denote the various actions of every human limb. Sanskrit lacks such necessary words and has to coin these words from its limited stock of verbs. Note the Arabic simple words on the margin.

جسم DEH, concealer of soul=body DH دح to conceal
رأس SIRA, summit=head SR سراة summit

جبهة BHA-la, splendour=forehead	BHA بها splendour
عين NAI-na, director=eye	N نحا to direct
جفن PAKSH, side=eyelash	PKS=SPK صفق side صفق vibrate
حاجب BHRU, margin=eyebrow	BR عبر margin
انف NASA promontory=nose	NS نص utmost limit cf انف nose, extremity
عارض SIPRA, side=cheek	SBR صبر side
CHEEK, side of face Eng.	SK شق side
خد GANDA, cheek (n)	GD خد side, cheek
سن DAS-ana, biter=tooth	DS ضهس to bite with teeth
DA-nta, biter=tooth	D عض bite w. teeth
شفة DAS-anaKKHADA, tooth cover=lip	ضهس+KD=KT غطا cover
D-antaKKHADA, tooth cover=lip	عض+KD=KT غطا cover
DHAK-KKHADA, tooth cover=lip	DHK ضاحكة tooth KT غطاء cover
رقبة GRA-va, swallower=neck	GR جرع to swallow
صدو URA, breast (s lost)	UR=SR ضرع breast
ركبة GAN-U, knee	GN حجن to bend
فخذ DANDA, stick=thigh (N)	DD=TD وتد stick
ساعد BHOGI, bending, curving=arm	BG=GB قبا to bend, to fold
كف TAL-i, slapper=palm of hand	TL=LT لطح to slap
يد HAS-ta, feeler=hand	HS حس feel حس feel w. hand
اصبع KHASLA, shoot=finger	KSL خصلة any tender branch
VRIS, shoot=finger	BRS بارض shoot of plant
PAD, tread=foot	PD فد to tread
قدم CHAR-an, walker=foot	SAR سار to walk

Minan-ul-Rahman has passed the following criticism in respect of such coined words,

الا ترى الى اللسان الويدية الهندية وغيره من الالسنة الاعجمية كيف توجد اكثر الفاظها من قبيل البرى و النحت ، و شتان ما بينها و بين المفرد البحت ، فخذاج مفرداتها

و قلت ذات يدها و عسرحالاتها ، يدل على تلك الا لسنه
ليست من حضرة العزة ، ولا من بدو البريـة ، بل تشهد
الفراسة الصحيحة ويفتى القلب والقريحـة ، انها نحتت عند
هجوم الضرورات و صيخت عند فقدان المفـردات ، ليتخلص
اهلهـا مخالب الفقـرو ايناب الحاجات ، وما خطرت ببال
الا عند ما مست الحاجـة اليها

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Don't you notice that the language of the Vedas i.e. Sanskrit and other non-Arabic languages, possess a vocabulary which is mostly a sort of trimming and fabrication. And there is a vast difference between artificial words and purely simple words. Therefore the deficiency of their simple roots, the smallness of their capital and the straitness of their circumstances lead to the conclusion that these languages are not from Almighty God, nor do they belong to the earliest epoch. On the contrary, a correct assessment, wisdom and intellect testify to the fact that these vocabularies were manufactured as a matter of dire necessity and were fabricated for want of simple words. They were coined in order to escape from the claws of poverty and jaws of neediness these artificial constructions did not occur to anybody's mind except when there had arisen a necessity for them." (Minan P. 81)

Animals

Animals are named after their habits or sounds of their voices e.g.

بقرة G-U, crier=cow — G عج to cry out, bellow (ox)
VASA, make noise=cow — BAS باش to be noisy
ثعبان VI-PAD, not treading=snake — PD فد to tread VI, not
VA-ASA, eating air=snake — VA هوا air AS هاس to eat
ذئب VRAS-K tearer=wolf — FRS فرص to slit, cut
طاؤس UT-KALPA, spreading its tail=peacock — UT=ST سطح expand
خلف behind

URA-GA, walking on breast=snake UR=SR ضرع breast GA جحا walk

ثعلب LOPA plunderer=fox LB=SLB سلب plunder (of. ثعلب fox)

N.B. Initial S in UT, URA and LOPA has been lost according to the phonetic law "S changes into H or X and *disappears*" (Jesperson on language P. 199)

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فرس AS-va, runner=horse S سعی run

علقة GALA-AYU-k, living in water=leech GL حجيلا water AYU حيى live

رجل DVI-PAD, 2 footed=man ضعف double PD فد tread=foot

فيل GAGA roarer=elephant GG=ZG ضجة uproar

طائر SAKU-na, strong=bird SK شوكة power

ثور SAK-vara, powerful=bull SK شوكة power

فيل DVI-PA, drinking twice=elephant DF ضعف double B عب drink

DVI-RADA,hvg. 2 tusks=elephant DF ضعف double RD راضعة tooth

MAT-ANGA (MAN) think (ANGA), go MN ماڈن think

=roaming at will=elephant AG جحا go (n)

It is clear that generally these are artificial words which show forced etymologies as well as human handiwork.

Reduplication

Reduplication or the doubling of the initial part in inflection and word-formation is also a peculiarty of Sanskrit eg. KAKUD, hump=KD قحدة hump, CAKS, speak=قص state.

Homonyms in Sanskrit

Homonym is a word having the same sound as another but a different meaning and origin. In course of time different roots run together to create a homonym which gives heterogenous meanings. Homonyms are found in every language and they are the greatest headache of the etymologist. There are about 600 homonyms in the English language which have been marked. The existence of homonyms in Sanskrit is an admitted fact. Scores of homonyms are marked out and numbered in Sanskrit dictionary by Mr. Macdonell. But I discoverd about 500 homonyms in Sanskrit which have been analysed into 1500 Arabic roots.

The reasons for the formation of homonyms in various languages are shown below :

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In the Arabic language a root is constant and unchangeable and preserves its identity for all time for the following main reasons which are absent in other languages :

(a) In the Aryan languages letters are generally written separately and vowels are inserted into the word. You can pronounce the word so written in more than one way. For the correct pronunciation of the word you have to depend upon your memory and not on your eyes. This defect of script is tried to be covered by putting various signs above or below the vowels as you see in the dictionaries. Needless to say that these signs put above or below the vowels is again an attempt to emulate the Arabic vowel-points. The word MKZN can be pronounced in one way only. It has become MAGAZINE in English and can be pronounced, say, in 6 ways. The following quotation shows that vowels are a defective element of script.

"Phonetic representation of vowels is far more difficult because of their number and because of the extreme poverty of Roman Alphabet in this direction. The English orthographical representation of these is perfect chaos and is very remote from the original Roman system to which most continental languages still approximate." (Nelson's Encyclopaedia Vol. 9 p. 409). These remarks apply to Sanskrit script more forcefully e.g.

1. SA-MUDra, sealed
   SAM-UD-ra, sea
2. DHI-ra, thoughtful
   DHIR-A, lasting
3. SA-mana, equal
   sam-ANA, breathe
4. AKKHA, near
   AKKA, clear, pure.

and so on. Hence it is clear that Arabic-vowel points are a safeguard against mixing of words.

(b) As a rule Arabic roots are triliterals. Mcre often than not, the triliterals contain one of the delicate letters viz (ع - ا - ه - ح - و - ی) which stand sentinel over the words to prevent them from mixing. Thus عرب - ارب - هرب - حرب - ورب

cannot mix up. If this safeguard is lost as happens in Sanskrit and other languages homonyms will be produced.

(c) The letters ث س ش ص cannot interchange in the Arabic roots. But S cannot represent these sounds and there is commingling to create a homonym when this safeguard is lost and صار - سار - شار - ثار may become a homonym.

(d) Similarly, Z cannot represent ذ - ز - ض - ظ and there is a likelihood of a homonym by the loss of this safegurd too. For instance, ذر - زر - ضر - ظر may merge into a homonym.

(e) The letters خ - غ - ق - ک cannot be distinguished by K. Q or G. And hence a homonym may occur by the loss of this safeguard too and خرب - غرب - قرب - کرب may pass into a homonym.

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(ee) T cannot represent the two sounds ط and ت and سطر and ستر have become a homonym.
STR, to throw down, cover = سطر to throw down ستر to cover.

(f) (ا) and (ع) cannot be represented by A alone. Also (ہ and ح) cannot be conveyed by H sound alone. Furthermore, A and H interchange and create a homonym.

(g) In Sanskrit S changes into SH. This is called SHATVA. And SH changes into S. This is called SAKARA. This change is also a fertile source of homonyms.

(h) In Arabic if the letters of a root are transposed, they give a different root. Thus حلف - فحل - حفل - فلح - لحف - لفح are quite different. In the other languages roots undergo metathesis i.e. letters are transposed. This is another source of homonyms.

(i) In other languagcs letters interchange and sound-shifts may create a homonym. No two Arabic roots are identical because no letter can replace the other. Therefore, the Arabic roots remain constant and unchanged for all time and they remain unique like one's thumb impression. Thus there is no question of a homonym in Arabic.

Herein I am giving a few examples of Sanskrit homonyms.

The reader will note how in each case the loss of the above-noted safeguards has produced a jumble.

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Homonyms of 2 words

1. KULA, bank, hill — KL كلا bank قوعلة hill
2. MEDA, earch, fatness — MD مهد ground معد bulky
3. KUN-KANA, bend, contract KN, قنح to bend كنع to contract
4. GHATA, collision, bathing place GT قحط strike violently قاطع side of river
5. HVRI, go astray, fall (V) — HR حار to lose the way هار to fall
6. SAS, punish. rule — SS شيص punish ساس rule
7. MAN, examination, deep reflection MN معن examine امعن ponder over
8. GAR-at, old, violent — GR قحارة old age قهرة violence
9. VA-tu-la, windy, bent — VA هوا wind عوى bend
9 A. STR, throw down, cover — STR سطر throw down ستر cover
10. sam-GARA, agreement, fight — GR قار agree غارة raid
11. PU-tri, purity, stink — عفا be clear آف be currupted
12. SI-ta, black, white — S عسا be dark اعيس reddish white

Homonyms of 3 words

13. KALA-tri, wife, hip, loins — KL كهل marry كاهل hip كلية loins
14. KAL-ka, paste, foulness, guile, sin — KL كعل to glue كلع defile
غل deceive غائلة wickedness
15. MANA, honour, think, desire — MN منعة honour ماءن think منية desire
16. GARA, old, roaring, greeting — GR قحارة old age قعر cry قر rejoice
17. BHA, star, similarity, appear — B بها shine بوا equality باح appear
18. GAURA, whitish, yellowish, reddish — GR غر be white قره be jaundiced
غرى red

Homonyms of 4 words

19. VI-SAKHA, lacking top knot flameless — VI not شيق top + شاق tie
VI, not ذكا to blaze
bald, street — VI arbitary pfx سقحة baldness سكة street
20. VRI, conceal obstruct — VR وری conceal وعر prevent
ward off, reject — ورأ repel ور reject
21. LI, adherence, sport — L لوى stick to لهو play
dissolution, lethargy — حل dissolution لوح be exhausted

Homonyms of 12 words

22. pra-SARA, advance, expansion VRA ورا before سار go شرح spread
diffusion free scope ثر scatter, حثر be widened,
motion, influence ثار be moved, اثر influence, impress
stream, running, appearance سرى channel سعر run صورة appearance
complaisance, multitude, شرح be pleased حشر congregation
quantity حصر to hold a th. (vessel)

23. VAS, order, will, be fond VS وصية order, will هوس fondness
VASA, power, desire VS وسع power هوس desire
VAS, dwell VS=SV ثوى to dwell
VAS, reward for VS عوض reward
VAS, rush at, attack VS=FZ فزع rush, attack
VAS, hinder, resist VS وعث hinder, withhold
VAS, cut off VS=FS فأس to cut
VAS-ati, dawn VS=FS فضح down
VAS, wear, put on VS وشع to wrap round
VAS. shine, white, bright VS=BS بص shine وضاءة whiteness, brightness

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(a) It is clear that each one of the above-noted words makes Sanskrit a very difficult, ambiguous and sometimes quite unintelligible language. Abu Rehan Alberuni (973-1048) says that Hindus of his time took pride in the fact that their language was most difficult to learn. He was learning Sanskrit in India and he says that sometimes it so happened that even a teacher would forget the pronunciation of a word which he had explained to his pupil previously.

(b) And it is this aspect of Sanskrit which makes Pandit Bhumanand say. "Vedic statements cannot be correctly understood by all and co-operation af virtuous experienced Vedic scholars is *at all times necessary to decide upon the meaning*" (Ecclesia Divina p. 86). This means that Vedic Sanskrit is a riddle. Homonyms like the above and other factors have made Sanskrit a maze.

It cannot be *Mubeen* like the Quranic language.

(c) In his book "Arya Samaj" Lala Lajpat Rai has almost despaired of the achievability of a correct translation of the Vedas.

(d) Sanskrit—in fact SAM-s-krit—means elaborated and collected. SM عسم to labour ثم to collect. The formation of nouns as shown above is evidence of the skill and labcur expended upon them- Homonyms are evidence of collection. The name Sanskrit is, therefore, fully justified.

The following remarks of the founder of the Ahmadiyya Community are conspicuously noteworthy, particularly with reference to homonyms which exist in Sanskrit and other languages.

و بدلوا الصور بترک السداد ، حتی جعلوا الحذق جریمة ، واللعل و ثیمة ، والولیمة وظیمة ، والحسنة جریمة والضیلع حماراً ، والروضة مقفاراً ، و غادروا بیت الفصاحة انقے من الراحة و ابعد من التلذذ و الراحة ، و ما بقیت حدائقها و لا رکیتها ، و لا مروحها و لا نضرتها ، و ما برح یمطر علیها مطر الشدائد ، وتتلقاهـا یدالمنوائب بالحصائد ، حتی رمی متاعها بالکساد و بدل صلاحها بـالفساد ، فاصبحت دارها کالمنهوبین ،

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"And they (the languages) gave up the right course and became deformed. So much so, that they substituted a fruit-stone for a palm-tree, a pebble for a ruby, and a condolence meal for a marriage-feast, and vice for virtue, and an ass for a sturdy horse, and a desert for a garden ; and the mansion of eloquence became empty like the palm of one's hand, far removed from pleasure and happiness. Their gardens, their wells and their meadows are no more, nor their freshness. Calamities incessantly rained upon the

> languages and accidents ruined them and dullness of market destroyed their goods, and their soundness changed into corruption, until their houses look like having been plundered by thieves"
>
> (Minan-ul-Rehman p. 88).

A deep study of the homonyms noted above shows that these observations are true beyond a shadow of doubt.

The analysis of homonyms by Arabic language is a permanent challenge to all other tongues. It is also a source of satisfaction to the etymologist that he has hit the mark because the heterogenous meanings have been explained by the component parts of the homonym. It may also add to the Sanskrit vocabulary many thousand words and help explain the obscurities of the Vedic words.

Grammer

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Sanskrit has nearly 4,000 rules of grammer which is a most complicated technique dealing with interchange of vowels and consonants in order to denote the minutest shades of meaning which have been shaped out by human industry. It is this aspect of Sanskrit which fascinated the European scholars:

> "In time they (Hindus) worked out a systematic arrangement of grammer and lexicon. Generations of such labour must have preceded the writing of the oldest treatise that had come down to us, the grammer of Panni. This grammer which dates from somewhere round 350 to 250 B. C. is one of the greatest monuments of human intelligence. No language has been so perfectly described. It may have been, in part due to this excellent codification that Sanskrit became in time, the official and literary language of all Brahman India. The Indian grammer presented to European eyes, for the first time, a complete and accurate description of a language, based not upon theory, but upon observation. Moreover, the study of Sanskrit disclosed the possi-

bility of a comparative study of languages."
(Bloomfield p. 11)

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There is no doubt that Hindus were much advanced in the science of language as early as the fourth century B. C. It is true also that Sanskrit is a comparatively vast and beautiful language. But it must be noted that the beauties of Sanskrit are partly innate but mostly they are the result of human efforts. And the above-noted eulogies have been elicited not by the vastness or completeness of Sanskrit but by the technique, ingenuity, labour and industry employed by Sanskrit-grammarians and scholars like Yashk, Panni, and a line of their predecessors no fewer than 64 and their successors like Katanya, Vartikas, Patanjali, Bhartari, Jayaitya, Vamana and several others. This is what Mr. Bloomfield means by generations of such labour etc. The fact that 4,000 detailed rules were accomplished as early as 300 B. C. made the European scholars wonder at the achievements of Sanskrit grammarians. In this respect the contrast between Arabic and Sanskrit is all the more remakable as a contrast between things natural and artificial.

> "And a wonderful feature of Arabic is the fact that it was the language of an unlettered people who never polished it like men of extensive knowledge. They had no share of Greek philosophy ; nor had they the arts of Hindus or the Chinese. Notwithstanding this, we find that this language surpasses all other languages in being able to depict the subtlest of philosophical thoughts and most delicate of human ideas" (Minan, p. 95)

Script

We have already noticed that vowels are a very defective element of script. Abu Rehan Alberuni has wittily remarked that if you copy a Sanskrit book and then make a copy of copy, the latter will be quite a new book. The following specimens may be studied in this context :—

1. AKKHA, near
   AKKHA, pure
2. A-NAYA, imprudence
   AN-aya, ill-luck
3. SU-DHA, good position
   SU-DHA, good milk
4. DHAR-man, bearing
   DHAR-man, custom
5. SA-mana, equal
   sam-ANA, breathe
6. sam-UD-ra sea
   sa-MUD-ra, sealed

Synonyms

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Maxmuller says, "The more ancient a language the richer it is in synonyms". Arabic is richer in synonyms than any other language. I picked out words for "Running" from 44 languages. Each language contained 2 to 18 words for this notion. All of them belonged to Arabic and amounted to about 150 words. Similar is the case with other synonyms in Arabic in contrast with other languages.

Sanskrit possesses only 1500 to 1700 verbal roots and naturally lacks in simple synonyms and cannot be a very old language from this viewpoint too. I am not talking here of compounded and artificial synonyms.

Long Words of Sanskrit

Sanskrit surpasses all languages in coining long and windy words which show that Pandits and Acharyas were fond of forming compound words as a matter of literary pastime e.g. VARSHA-RITU-MASA-PAKSHA-AHO-VELA - DESA - PRA - DESA-VAT (Macdonall's Sanskrit Dictionary p. 271) The word is compound of 39 letters and means, "stating the year, season, month, fortnight, day, hour, country and locality". The word is composed of 10 Arabic roots. Pandit Bhumanand gives some specimens of long Vedic words at P. XIV of his book :—

1. TASMINNANTARAVADADHMA
2. BREHADRINDRAMARKEBHIRAKINAD
3. GAAYTRINORCANTYARKAMARKINAH

N. B. Could such words be remembered or committed to memory? Ease of pronunciation, clearness of meaning and un-ambiguousness of script are normal human requirements which a

language should fulfil. Sanskrit lacks all these. No wonder that it remains a dead language.

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Original Roots of Sanskrit

Leaving out the above-noted weaknesses of Sanskrit, numerous original Arabic Triliterals which have undergone little or no change exist in Sanskrit and to do justice to Sanskrit it possesses a larger number of such unaltered roots because it is older than many other languages

ومنها الفاظ بقيت على صورها الاصلية وماغير وجهها حرهواجر الغربة

"And there are some words which have retained their original form and middy heat and sun of the foreign country did not alter their complexions" (Minan p. 91)

وقفل كما سافر بصحة وسلامة

"And it came back as safe and sound as it went" (Minan p. 93)

I give below some out of numerous such specimens :—

KSHAL, to wash	KSL غسل to wash
KSHOD, hunger	KSD قصه hunger
SOSH, dry	SS شس to be dry
A-KSHI-na, not losing weight	A not KS خس to decrease (weight)

N. B. In Sanskrit S is often changed into SH. This change is named SHATVA.

BHARG, shine	BRG برق shine
BRIGH-t, shining Eng.	BRG برق shine
KHEDA, fatigue	KD كد fatigue
AG-ni, fire	AG اج to burn (fire)
A-GAL-pat, not saying	GAL قال to say
DURG, traverse	DKG درج to walk
HaRSI-la, rejoiced	ARS عرس be cheerful
AKARA, sphere	KR كرة sphere
ALAS-ya, weariness	LS لهثة weariness
LASSI-tude, weariness Eng.	LS لهثة weariness
ASA, hope	ASA عسى hope
STR, cover	STR ستر to cover

an-nis-KIN-tya, inscrutible	KN قن scrutinise
ANTA, end	ANT انتها end
KART-ana, cutting to pieces	KRT قرط to chop
SAPA, curse, abuse	SB سب to curse, abuse
GRAS-ana, swallowing	GRS جرض to swallow
GHARSHA, friction	GRSH خرش to scratch
DRA, run	DR در run
KUL, family, fatigue	KL کل family, fatigue
SASA, to rule	SAS ساس to rule

A very large number of such words exist in Sanskrit as shown in this book. One is left wondering and guessing as to why the Western scholars who knew both Sanskrit and Arabic did not notice such exact words. The obvious was overlooked.

Antiquity

For a very long time Sanskrit was supposed to be the mother of Indo-European or Aryan languages. But this theory was given up at long last. According to Maxmuller (1823-1900) "No sound scholar would even think of deriving any Greek or Latin word from Sanskrit. Sanskrit is not the mother of Greek as Latin is of French and Italian. Sanskrit, Greek and Latin are sisters" (Science of Language vol. II p. 426).

According to Ellis,

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"For the pure science of language to begin with Sanskrit was as much beginning at the wrong end as it would have been to commence zoology with plaentology - the relations of life with the bones of the dead" (Jesperson, Language p. 67)

According to Bloomfield,

"The old confused notions of linguistic relationship lived for a brief time in the opinion that Eurepean languages were derived from Sanskrit. But this opinion soon gave to the obviously correct explanation, namely, that Sanskrit, Latin, Greek and so on, were divergent later forms of some *one prehistoric language*"

Bloomfield on language p. 12).

"VEDAS, the sacred books of the Hindus, the oldest of which originated not later than 1000 B.C. and probably considerably earlier". (Encyclopaedia of Universal Knowledge p. 1073)

Conclusion

In the light of the foregoing features of Sanskrit let the reader see whether with a very limited stock of roots aided by 25 prefixes and 200 suffixes and the attendant compound words and artificialities it can bear any comparison with Arabic or justify the eulogies poured upon it by some of the Western scholars.

والاسف كل الاسف على بعض المستعجلين المسيحيين والغالين
المعتدين انهم حسبوا اللسان الهندية اعظم الالسنة و مدحوها
بالخيالات الواهية

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"And it is a matter of extreme regret thaf some of the hasty among the Christians have exceeded the bounds in supposing that Sanskrit is the greatest language they have eulogised it on account of their fantastic notions (Minan, p. 80)

"The ancient list of verbs (dhaatupaatta) gives some 2000 Sanskrit roots from which all the words of the language are derived" (Ecclesia Divina p. CXLI)

And this is the be-all and end-all of Sanskrit.

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In the Company of the Promised Messiah

(VIII)

(By Ch. Ali Muhammad B.A. B.T.)

Qazi Sayed Ameer Hussain of Bhera

Qazi Ameer Hussain was one of the older companions of the Promised Messiah (peace be on him). He joined the fold of Ahmadiyyat in 1893 when the great controversy between Christianity and Islam was in progress at Amritsar.

Qazi Ameer Hussain belonged to a Sayed family of Bhera in the Shahpur (now Sargodha) district of the Punjab. His father was a prosperous dealer in horses and on that account the family was financially well off. Young Ameer Hussain first took interest in his father's trade. But, later, all of a sudden, he lost all interest in it and devoted himself to the acquistion of knowledge. After finishing his studies with his local teachers he undertook a long journey to Saharanpur in the United Provinces. where he specialized in the knowledge of the Hadith. From Saharanpur he proceeded to Delhi and later to some other towns in the U. P. where he completed the course of his studies which stood him in good stead in later life. Then he returned to his native town of Bhera where he met with Maulvi Haji Hakim Noor-ud-Din, a great luminary of the Punjab. The acquaintance between the two soon developed into friendship and friendship into kinship. The latter gave the hand of his niece in marriage to Qazi Ameer Hussain.

In the early nineties Qazi Ameer Hussain was working in an institution in Amritsar. His association with the Ahmadiyya Movement was a signal for persecution which he braved with courage and determination.

Migration ta Qadian

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While still at Amritsar the Qazi Sahib received a letter from Maulvi Muhammad Ali M. A. inviting him to come over to Qadian to take up the duties of the teacher of Theology in the Talim-ul-Islam High School at Qadian, to which he replied that he was prepared to accept the post provided the invitation had the approval of the Promised Messiah himself or that of Maulvi Noor-ud-Din. Eventually he accepted the post and came over tc Qadian. He was put in charge of the Theology class which served as a nucleus of the present Jamia Ahmadiyya, the model missionary College at Rabwah. He served as theology teacher in the Madrasa-i-Ahmadiyya headed by Sheikh Abdur Rahman Misri. The Sheikh was a pupil of Qazi Sahib but so far as discipline was concerned, the Qazi Sahib gave the best of his co-operation to the Head-master of the School. He retired around 1925 on pension. After his retirement he continued giving lessons in the Bukhari and Muslim in the Masjid Mubarak at Qadian.

Qazi Ameer Hussain had his own views concerning the interpretation of some verses of the Holy Quran. He freely discussed these verses with Maulana Noor-ud-Din but so great was his respect for the Khilafat that he stopped all discussions with him when the latter was chosen Head of the Ahmadiyya Community in 1908. Similarly he did not first believe in the fatherless birth of Jesus Christ but when he learnt that the Promised Messiah (peace be with him) so believed he forsook his own view and took the line of his spiritual master. As a trustee of the Sadr Anjuman Ahmadiyya, Qadian, and member of the Majlis-i-Shoora he always gave his opinion frankly & feely.

In the beginning of 1930 Qazi Sahib fell seriously ill. His prolonged illness was causing anxiety. It was feared he would not live long. Hazrat Khalita-tul-Masih II on his return from Simla to Qadian went straight to see Qazi Sahib and seated himself on the bed-stead by his feet. Qazi Sahib tried to sit up and was helped in doing so by Hazrat Khalifa-tul-Masih himsalf.

He breathed his last on August 24, 1930 and was burried in the Bahishti Maqbara the following day. May his soul rest in peace.

Mir Mahdi Hussain Mauj.

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Mir Mahdi Hussain was born in a Shia family on Muharram 7, 1285 A. H. at Sayed Kheri a village in Patiala State. By the time he was seven years old, he finished the simple reading of the Holy Quran. He picked up the 3 Rs. in his village school. At the age of 14 he learnt the art of caligraphy at Ludhiana which stood him in good stead in practical life. Having been brought up in a Shia family of Sayeds he naturally imbibed the spirit of Shiaism, but as he advanced in years he became open-minded and equally benefitted from the society of Sunni scholars. But neither Sunninor Shia satisfied him ; he was in search of the Mahdi who could guide him to the right path. He chanced to read some of the books such as the *Surma Chashm Arya* and the *Subz Ishtihar* written by the Promised Messiah. Mir Sahib resorted to the Istikhara prayer for guidance. One night in a vision he was shown a tablet bearing the words جے حضوت مرزا صاحب (Vlctory to Hazrat Mirza Sahib). It convinced him of the truth of Hazrat Mirza Sahib's claim to the office of Promised Messiah and Mahdi. The following day he wrote a letter offering his allegiance to the Promised Messaih in 1893. He resigned his post in the Postal department and left for Qadian to be ever in the company of the Promised Messiah (peace be on him). Now the question was how to support himself. He was offered a job in the office of the Al-Badar but this did not allow him to fully enjoy the company of his spiritual Master so he gave it up. In those days there was no ice factory at Qadian or Batala ; ice had to be fetched from Amritsar, some 33 miles from Qadian. Mir Mahdi Hussain undertak the job with pleasure as it put him in direct touch with the Promised Messiah (peace be on him). Soon after he was entrusted with the sale of the works of the Promised Messiah (peace be on him).

Mir Mahdi Hussain as one of the older comapnions of the

Promised Messiah (peace and grace be on him) was an eye-witness to many signs of his spiritual master. He saw the fulfilment of various prophecies, as for example, the death of Dr. Abdullah Authem of Amritsar, the murder of Pandit Lekh Ram at Lahore on March 6, 1897, the earthquakes of Kangra in 1905 and of Quetta in 1934. He was one of those who resign themselves to the will of God and care little for their personal needs. After the death of his first wife in Qadian he married a sister of Hazrat Hafiz Mukhtar Ahmad of Shahjahanpur. She bore him two sons and a daughter. According to his son, Syed Muhammad Baqar, his pious father offered his Ashraq prayers in a shady spot close to the Bahishti Maqbara continuously for over ten years. When he expired on August 31, 1941, he was buried, strangely enough, on the same spot, by that time it had formed part of the Maqbara.

Migration to Qadian

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The charming personality of the Promised Messiah attracted his followers from far and near, eager to be ever present in Qadian and listen to the spiritual talk of their holy Master (peace be on him). They frequently visited Qadian, some of them staying for weeks and months in the blessed company of the Promised Messiah. But the first and foremost of these worthies who permanently settled in Qadian and never thought of going back to their birth-place was the great eminent scholar and physician Maulvi Noor-ud-Din of Bhera. After his retirement from the service of the Maharaja of Jammu and Kashmir he resolved to build a big hospital in Bhera and spent thousands of rupees on the initial layout. He went to Lahore to purchase some building material. But he thought of paying a flying visit to Qadian which is situated not very far off from Lahore. He hired a hackney-fly from Batala to Qadian for the return journey. He had an interview with the Promised Messiah (peace and grace be on him). During the course of the talk the Promised Messiah remarked, "You are free now"? "I am", said the Maulvi Sahib and told the coachman to leave as he had no

mind to go back for a day or two. On the following day the Promised Messiah asked him to send for one of his wives to Qadian; so the Maulvi Sahib wrote to her to proceed to Qadian and stopped construction of the hospital. A few days later the Promised Messiah asked Maulvi Sahib to have his library shifted to Qadian. His second wife also soon joined him. Hazrat Maulvi Sahib now finally settled down at Qadian and never dreamt of going back to his native town. A revelation of the Promised Messiah concerning the migration of Hazrat Maulvi Sahib to Qadian, clinched his decision never to return home. It ran as follows :

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لا تصبون الى الوطن ــ فيه تهان و تمتحن

(Do not be inclined to go back to your home town,
for, you will be huniliated and put to trials).

Hazrat Maulvi Sahib had an adobe house with thatched roofs built for himself. He passed the rest of his life under its roofs till his death in 1914. He was a physician of the highest skill and great renown. He treated all his patients, alike rich or poor. He gave medicines free of charge. The poor paid him their thanks, the well-to-do offered him fees before giving a description of their ailments.

Being a lover of the Holy Quran and the Hadith, he gave lessons in the Holy Quran every day in the evening in the moqne or at his own residence and also taught the Bukhari and the Muslim. He had tremendous energy for work. He spent large sums of money for the propogation of Islam.

Being a perfect model of piety and God-fearing exampler he was elected as Successor (khalifa) to the Promised Messiah after the latter's death in 1908 and guided the destinies of the movement till his death in 1914. He was buried by the side of his spiritual Master, the Promised Messiah, in the Bahishti Maqbara at Qadian, may Allah be pleased with them both !

Ahmadiyya Secondary School at Gusau

Education Commissioner lays Foundation stone

At an impressive ceremony, N. W. State Commissioner for Education, Alhaj Ibrahim Gusau, representing His Excellency Alhaj Usman Faruk, the Military Governor, laid the Foundation stone of Fazle Omar Ahmadiyya Secondary School building at Kaura Namoda Road, Gusau.

High Government Officials besides the Permanent Secretary, Ministry of Education, Alhaj Muhammad Bello and a large number of notables attended the ceremony.

The function opened with the recitation of the Holy Quran and was followed by a welcome speech. The Amir designate and Missionary Incharge of Ahmadiyya Muslim Missions Nigeria, Maulvi Muhammad Ajmal Shahid thanked the government of North Western State for their co-operation and appealed to the government to contribute financial assistance for further development of the school.

The Principal of the school, Mr. M. I. Wasim in his report outlined the future plans for the school including a technical section of 20 classrooms, 8 dormitories, three labs, an administrative block and a library block, an assembly hall and a mosque together with all other amenities.

In his reply Alhaj Ibrahim Gusau, thanked the Principal and the staff for the warm welcome accorded to him and expressed his appreciation of the progress made by the school to the planned expansion and extension programmes.

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New Ahmadiyya Clinic in Nigeria

The first Health Center under Nusrat Jehan Leap Forward programme in Nigeria was inaugurated on 4th Feburary 1972,

by the Commissioner of Health at Bukuru, Benue Plateau State of Nigeria.

The Commissioner paid glowing tributes to the Ahmadiyya Mission of Islam for rendering services in the field of Education and Public Health.

On this occasion Maulvi Fazle Ilahi Anwari, the Amir and Missionary Incharge of Nigerian Ahmadiyya Muslim Mission welcomed the guests and thanked the Central Ministry and concerned government officials for their co-operation.

Over 300 guests participated in the ceremony. They came from different places. Among them were officials besides the Emir of Bukuru. T.V. covered the proceedings of the function.

Dr. Munawar Ahmad, M.B.B.S.,D.C.A. (U.K.) the Chief Medical Officer incharge of the Centre arrived in Nigeria in October last for organizing the center. Already two Ahmadiyya clinics have been operating successfully in Kano and Lagos for the past several years under the supervision of Dr. Zia-ud-Din and Dr. Omar Din respectively.

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Order of the Day

The Promised Messiah's Message to believers

My very dear people,

The current period belongs to faith and to devoted service to its causes. Take it as a valuable gift, for, this opportunity will never occur again. Why should you loose heart ; you are the followers of such an eminent Prophet ? You should set such an example as would make angels in the heaven marvel at your truthfulness and loyalty so that they may invoke blessings on you.

And there should occur such transformation in your hearts that you should become the stars of the earth and the land should brighten with the light, the light that your Creator-Lord may be pleased to grant you. (Noah's Ark)

Eng : *A. G. Soofi*

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